

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

**Progress**  
**In Churches From Coast**  
**to Coast**

Page 3

**American Troops**  
**in Australia**

*Robert Harley-Jones*

Page 5

**The Herrenvolk Heresy**

*Bernard Iddings Bell*

Page 7

**Christian Love**

*William Hamilton Nes*

Page 8



*British War Office*

**CONFIRMATION IN THE AFRICAN DESERT**

The Bishop of Pretoria in the Anglican Province of South Africa recently visited the United Nations troops defending Egypt and the Suez Canal. Here he is shown confirming a soldier in the North African desert.



## Entente

**TO THE EDITOR:** Your comment on the possibility of an *entente* between the American Church and the Province of the West Indies is timely. Archbishop Dunn has been concerned about it for some years. On the invitation of Bishop Perry, I sat in on a conference on the subject in Edinburgh in 1937. There would seem to be no reason why our American bishops in the West Indies should not have an *ad interim* relationship to the Province of the West Indies, perhaps as associate members. Had the Lambeth conference been held in London in 1940, the meeting of the province would have been held there. By action of our House of Bishops, the American bishops in the West Indies were to attend that meeting as fraternal delegates. There are obvious difficulties in the way of full membership of these bishops in an Anglican province outside the jurisdiction of our General Convention. On the other hand the dual relationship of our American bishop in China may provide a basis for future negotiations. In any case, many of us would like to hear the matter discussed.

(Rt. Rev.) W. BERTRAND STEVENS,  
Bishop of Los Angeles.

Los Angeles, Calif.

### John Basil Simpson, Priest

**TO THE EDITOR:** In commenting on the death of the late Bishop in Kobe, John Basil Simpson, a friend in London, and former co-worker with the Bishop, Miss D. M. Oakley-Hill, has written me per attached extract which I have copied, intimating that she wondered if it would be of interest to any of your readers if printed in *THE LIVING CHURCH*, not having heretofore been published either in England or America.

ARTHUR S. MAYNARD.

### Editor's Comment:

Dr. Simpson, late Bishop in Kobe, Japan, died April 28th [L. C., May 24th]. We are glad to have this tribute to a saintly priest and bishop, written by one who was privileged to share in his earlier work:

Among the many hearts grieving for the late "Bishop Basil" are groups of girls in one of London's poorer districts who had learned to love Our Lord through his influence. There are two outstanding memories, among many, which I, a great friend and co-worker with the Bishop among the East End poor, would like to share with others.

A girl, who had formerly sinned greatly and afterwards "loved much," was seen standing before a Crucifix looking searching-

## The Living Church

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Established 1878

*A Record of the News, the Work, and the Thought of the Episcopal Church*

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ly into the Suffering Face. For some moments she stood silent and then with a half wondering, half grateful sigh said, "Now I know that *That* is true. I thought Fr. Simpson would be ever so angry about my sins but instead he was ever so sorry, just as if he had committed them himself. I never knew until then what the Passion truly meant."

At a farewell meeting with these East End girls after he had been consecrated Bishop in Kobe, he told them with tranquil humility, "Our Lord is sending me to Japan to learn to be a better priest."

These girls, who have been brought to the Feet of the Lamb by Bishop Basil have never forgotten this and are better women for the high privilege of his teaching and friendship. Our Lord seems to have required him to suffer much physical pain which somewhat reconciles those of us who worked with him for the loss we have sustained, with the added knowledge that Light Perpetual now shines upon him.

### Bar I-L Ranch

**TO THE EDITOR:** Will you please make the following correction of a news item appearing in your issue of June 21st, so that credit may be given where credit is due?

The Colorado boys' camp, known as Bar I-L Ranch, and operated by St. John's Military School, Salina, Kans., has been most fortunate in securing the services of the Rev. Gordon W. Weeman of New York as director of the camp. Rather than have the camp discontinued, I had offered my services to the school authorities, but had hoped that a man of the Rev. Mr. Weeman's ability and

experience could be found. Fr. Charles Davies of Manhattan, Kans., members of St. John's staff, and myself, who will assist Mr. Weeman as counsellors, are greatly pleased with the school's choice of director, and look forward to a summer of creative activity in this beautiful ranch-camp, high in the Rockies. (Very Rev.) JAMES T. GOLDER.

Salina, Kans.

### Evening Communion

**TO THE EDITOR:** In the current discussion regarding Evening Communion Services the new ruling of the Roman Catholic Church has been mentioned in support of certain similar practices in our own Communion. In the interest of accuracy, I would like to point out that there are many conditions that must be taken into account. The Roman Catholic action is guarded by rigid restrictions to be scrupulously observed:

1. Mass may be said in the evening only for the benefit of *military personnel* who cannot attend Morning Mass.
2. For both Celebrant and those who receive, there is a prescribed fast.
3. Normally, this faculty is to be used only on *weekdays* and not Sunday Mass attendance.

It is to be hoped that those amongst us who are defending or providing Evening Communion will give serious thought to these protective restrictions and realize that this privilege for Roman Catholics does not generally apply to any but *military personnel on weekdays*. It is not to indulge an undisciplined laity but only to make possible Sacramental Grace to those in special need—one might almost say to those in *periculo mortis*.

✠ WALLACE E. CONKLING,  
The Bishop of Chicago.

**TO THE EDITOR:** Your correspondent, Frederick S. Tyler, concludes his remarks on the evening celebration of the Holy Communion, with a reference to the fact that it was "after supper" that our Lord instituted this sacrament.

People are constantly using this to justify evening Communion; and yet none of them seem to realize that the "supper" in question was a very solemn religious feast, and by no means the ordinary evening meal commonly referred to by that word.

More power to you in your fight against this very Protestant practise.

F. R. NIVISON.  
Williamsburg, Va.

THE best Christian principles in the world, if applied to faulty facts and incomplete knowledge, can only result in a faulty and insufficient evangelism. There is no substitute for intelligence.

—Forward in Service leaflet.

## Give to the Church Literature Foundation

a non-profit corporation founded for the purpose of amassing and administering an endowment fund, the proceeds of which shall be used to finance the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof. Income from this Foundation may be used to defray any deficits in the publication of *THE LIVING CHURCH*. Your help is needed for this worthy cause.

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Milwaukee, Wisconsin



SEVENTH SUNDAY AFTER TRINITY

## GENERAL

### PROGRESS

#### From Coast to Coast

During recent months, the lifting of depression from parish finances has been reflected from coast to coast in reports of mortgage redemption, church consecrations, new buildings, and advances to parochial status. Three factors have undoubtedly influenced the Church financial picture: (1) The movement Forward in Service; (2) a general improvement in business conditions; (3) increased interest in religion as the world situation grew more critical.

Some recent notable advances not hitherto reported in THE LIVING CHURCH are summarized here, giving an indication of the variety and extent of parish financial improvement.

#### MANY FORWARD STEPS

St. Andrew's, Burns, Ore., through the generous gift of \$400 from the American Church Building Fund Commission and the raising of \$500 by the parishioners turned its mortgage and notes for \$4,000 recently.

After a history of 60 years as a diocesan mission St. Thomas' Church, Farmingdale, L. I., is now a parish and on June 1st, the Rev. Sidney R. Peters was instituted by Bishop De Wolfe as the first rector of the parish.

Since 1940 this parish has eliminated a \$10,000 indebtedness, and church rectory and parish house are now entirely free of debt.

St. Matthew's Church, Alliance, Neb., became the seventh parish of the diocese of Western Nebraska on Whitsunday when Bishop Beecher held the formal service of Institution. The rector is the Rev. Harold Shay, who came to the parish early in the year.

This is the second Western Nebraska parish within the last 18 months to become a parish, and is in part the result of the work of the committee on Budget and Survey to further the cause of diocesan self support.

The consecration of St. Barnabas' Church, Apponaug, R. I., took place on May 10th, marking the end of a 30 year effort beginning with the destruction by fire of the old church, and the planning and building of the new church, whose cornerstone was laid in 1926. The last \$1,000 of the mortgage was raised this year.

All Saints' Church, Portland, Ore., has recently completed a new parish house and the enlargement of its church building, which was dedicated by Bishop Dagwell on

May 10th. The Rev. Louis Bowes Keiter is vicar of All Saints'.

#### INGENUITY

In the diocese of Montana two new mission chapels testify to the ingenuity of diocesan officials and local Churchpeople. The chapel at Polson is an old shoe store which was renovated by the people of the mission. At Shelby an old rural school was moved to some property owned by the Church and adapted for religious use.

An attractive church building, seating 300 and costing upwards of \$30,000, has been erected for the Mission of the Epiphany, Euclid, Ohio, one of the suburbs on the east side of Cleveland on the shore of Lake Erie, and was dedicated June 21st by Bishop Tucker of Ohio. At the same time a class of 27 was confirmed. The first church services of this mission were conducted by the Rev. Dr. Gerard F. Patterson, then Archdeacon, in March 1928. From the very beginning of the mission a devoted congregation has grown and the work is now, under the present vicar, the Rev. Jerry Carpenter, at its height in this fast-growing suburb, many industries having come to the community within the last few years.

St. Augustine by the Sea, Santa Monica, Calif., has recently completed and consecrated a beautiful new Chapel of St. Ambrose. The chapel has been erected at a cost in the neighborhood of \$10,000 and is a gift to the parish from friends who wish to remain unknown. The Rev. W. N. Pierson is the rector.

### ARMED FORCES

#### Flags Presented

Camp Cooke, 16 miles from Santa Maria, Calif., figured in the dedication of two flags presented to St. Peter's Church, of which the Rev. Alfred C. Bussingham is rector.

The Episcopal Church flag was given by the widow in memory of the late Charles John Rothert, the American flag by Captain and Mrs. Charles W. Secord of Camp Cooke.

At the dedication service, the sermon was preached by Chaplain Alwyn E. Butcher, Episcopal chaplain at Camp Cooke, formerly rector of St. Paul's Church, Salt Lake City, Utah. Mrs. George Jackson, wife of a Camp Cooke Captain sang solos, men from the Camp served as a color guard, and many men in uniform attended the service.

The Rev. Mr. Bussingham says that he finds many opportunities for cooperation with the work of Chaplain Butcher.

### FORWARD IN SERVICE

#### Evangelism

Announcing that Forward in Service Sunday is October 4th, Bishop Tucker, the Presiding Bishop, announced that he is preparing a "Call to the Laity" which may be read or used as the basis of an address on that day. It will be distributed to the clergy in the early fall.

As the next step in the Forward in Service plan is Evangelism, Bishop Tucker is anxious to have the whole Church ready to start that work by October 4th, and pointing out that adult education is an essential feature of emphasis on evangelism, he asks Church people to study: The Basis of a Just and Durable Peace; Race Relations; The Christian Family; Latin America.

Forward in Service is suggesting that groups of three parishes be organized to study one of the subjects; other groups another subject, and so on, and that after the groups have continued their study and discussion for four to six weeks, findings be sent to Forward in Service. A summary of these reports will then be sent to each parish taking part in the study.

#### Calendar and Chart Distribution

A parish calendar and a chart of parish progress are new pieces of printed matter now being sent out by Forward in Service.

The parish calendar, a large card for posting, shows parish activities recommended by the Presiding Bishop from September to August inclusive, with blanks for filling in local parish projects.

The chart of parish progress is also a large card, to be posted, which records the determination of the clergy and people of the parish, as their share in the Church's 10-year plan, to take individual responsibility for bringing others to Christ and to His Church; to seek to win Freedom Through Christ by worship and prayer and by service to fellowman; and to join more actively in the corporate work of the whole Church.

### EPISCOPATE

#### Bishop Ivins Recuperating

Bishop Ivins of Milwaukee is recuperating after an operation July 9th for hernia. He is at Columbia Hospital, Milwaukee, but expects to return to his home the latter part of the month, after which he will have to remain inactive for another four or five weeks. He hopes to resume diocesan activities in September.



## HOME FRONT

## Majority of U. S. Clergymen Want Church to Back War, Poll Finds

Six in every ten U. S. clergymen feel that the Church should support the war and give full coöperation to the government in the war effort, according to a survey conducted by the American Institute of Public Opinion (Gallup Poll) among a nation-wide cross-section of Protestant ministers and Roman Catholic priests.

Pointing out that the role of the church in wartime is a "controversial issue which has stirred up heated debate among Protestant pastors and church conferences in many denominations," the survey notes that most of the clergymen who advocated all-out support and coöperation, further explained their stand by saying, in effect:

"Whereas the Church opposes war, it feels justified in supporting an all-out war effort because this is a 'religious conflict,' a war to preserve religious freedom."

A second large group, the survey says, feels that the church can help the war effort in a "somewhat more indirect fashion—that is, by giving spiritual strength to the people and maintaining morale."

"The essence of this idea is that the Church need not, in fact, should not, be a militant force in the war effort, but rather a spiritual sanctuary and the provider of spiritual strength to the people."

The next largest group, the survey states, holds that the church should be the "crucible . . . in which is forged a just and lasting peace."

"Those who hold this view believe the clergyman's main effort at this time should be to pave the way for a Christian peace, to guard against the development of hate and revenge complexes in his congregation."

Still another group takes the attitude that the role of the Church is to "keep the Christian spirit alive in these times of international slaughter."

"Finally," the survey adds, "a small number, about one in every 50, say that the Church should be loyal to the government but 'must oppose war as an evil.'"

## OPA Changes Tire Rationing Rules For Clergy

An extension as well as a restriction in the eligibility of clergymen for tires are contained in an amendment to the tire rationing regulations issued by the OPA.

Under the liberalization of the program, eligibility of ministers is extended to "any religious practitioner qualified to administer to the religious needs of the members of a congregation."

The change in the section dealing with ministers means, according to the OPA, that eligibility is extended to groups such as the Christian Science Church, under the same requirements as apply to other ministers.

The restriction in the amendment requires that an automobile operated by a practicing minister, to be eligible for tires and tubes must be used "exclusively" for

religious duties instead of "principally," as originally required. This section also applies to the medical profession.

Under the amendment, a minister will be required to show that his automobile for which a tire or tube is requested "is necessary because there is no other practicable means of transportation."

Under the original regulations, the requirement was a showing that the car was needed and that it was used in making religious calls. It was pointed out, however, that even under the new regulation, if it is necessary for a clergyman to answer emergency calls as a part of his duties, he may be issued a certificate to enable him to use his car between his home and the location of his professional calls.

## Syracuse Churches Coöperate in War-Time Problems

Urging the American girl not to fear being called priggish or old-fashioned in her adherence to high standards of conduct, Syracuse churches, in conjunction with the USO and YMCA have undertaken to teach the city's young hostesses how to maintain peacetime stability in their social relationships with service men on leave from nearby camps.

According to Bishop Peabody of Central New York, this task is of prime importance as there are some 7,000 Syracuse girls whose normal lives have been unbalanced by the departure for service of fiancés or steady escorts.

"It is largely this group," Bishop Peabody said, "who attend social functions for the men on leave. Loneliness and war-time tension sometimes create an unintentional impression of irresponsibility which we are bending every effort to forestall."

## WORLD COUNCIL

## Administrative Committee to Meet When War Ends

A meeting of three secretaries of the Provisional Committee of the World Council of Churches in London with the Archbishop of Canterbury has resulted in a decision to plan for a meeting of the administrative committee as soon as the armistice comes. When travel conditions return to a more normal state it is planned to convene the entire Assembly.

## FEDERAL COUNCIL

## Defense Communities

The executive committee of the Federal Council of the Churches of Christ in America, in a resolution adopted June 19th, urged the executives of its constituent denominations to call the attention of their churches to the need of joint planning in the provision of a religious ministry to the people in defense communities.

It was pointed out that "this need also calls for coöperation with councils of churches where they exist and for the expanding of ministers' associations to effect comity agreements."

## ARMED FORCES

## Major Kinney Named Chaplain of Allied Air Forces in S. W. Pacific

A news dispatch from Allied headquarters in Australia reports a second advancement for Chaplain John E. Kinney, formerly rector of Gethsemane Church, Sherrill, N. Y.

Major Kinney was made chief chaplain of the United States armed forces in Australia a few months ago, and the latest dispatch tells that he has been named chaplain of the Allied air forces for the entire southwest Pacific area.

## RELIEF

## Presiding Bishop's Fund Contributes to Greeks

Contributions to the Presiding Bishop's Fund for World Relief received recently included \$128.50 designated for the Greek War Relief Association.

The Association treasurer, Joseph Larkin, in acknowledging the remittance said that it "will prove of great assistance to our Association in aiding a brave people now suffering a famine which, if unchecked, might well destroy the entire nation."

The Association has been able to send food from Turkey to Greece since last October, and announcement has just been made that the ship which left New York for Greece last March, laden with flour, medicines, and vitamins, arrived safely.

Within a few days of each other, two contributions of \$1,000 reached the Presiding Bishop's Fund for World Relief.

St. James' Church, New York City, remitted the proceeds of its annual Spring Festival for children, designating the gift—\$500 for the Church Committee for China Relief and \$500 for Russian war relief for children.

The second gift of \$1,000 was from an individual and was designated for China Relief.

The children of St. James' will have the satisfaction of knowing that their gift to Russian children is taking the form of canned milk, labeled "From the children of St. James' Episcopal Church in New York," and the Russian Committee says there is no doubt whatever about the shipment getting through.

## LIVING CHURCH RELIEF FUND

## Living Church Nursery Shelter

Previously acknowledged . . . . .	\$897.3
Mrs. F. S. Cookman . . . . .	15.0
Miss Josephine S. Bradlee . . . . .	5.0
In Memory of Ruth M. P. Jenkins . . . . .	5.0
Miss Bertha E. Lloyd . . . . .	5.0
Miss Ethel Spencer Lloyd . . . . .	5.0
Miss Marian S. Puffer . . . . .	5.0
Woman's Bible Class, St. Luke's Cathedral, Orlando, Florida . . . . .	5.0
	\$942.3

## China Relief Fund

Miss Hannah Brierley . . . . .	\$ 1.0
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## ENGLAND

### Bridge Builders

An authoritative survey of how the war affecting innumerable Anglican missionary enterprises in all continents has recently been written by Canon J. McLeod Campbell, general secretary of the Missionary Council of the Church Assembly. *Bridge Builders* is the eighth of the Unified Statements in which the Missionary Council surveys annually the worldwide problems of the mission fields and of "daughter Churches of the Church of England."

The underlying principle of the book is that the world in order to get where it wants to get needs a particular kind of "bridge" and that the existing world-wide church is that particular type of bridge. There is no attempt to minimize the formidable streams and swamps—racial, national, cultural, ecclesiastical, religious—which such a bridge would have to traverse.

The thesis is backed by facts rather than arguments, facts culled from correspondence with bishops all over the world, facts which are often typical and picturesque, and which illustrate vividly how the Christian Church bridges even the divisions of warring nations; how interreligious divisions are being bridged by the movements of Christian coöperation overseas.

That effective steps are being taken all over the world for the training of local priests is evident from many of the bishops' letters.

Archbishop Lord Lang of Lambeth contributes a foreword to *Bridge Builders*, saying, "It shows that the Church of Christ throughout the world is proving to be in actual fact just what the world needs—a fellowship which can claim to be supernatural and supernatural. It is supernatural because everywhere and in spite of the war it is overcoming the sundering influences of national rivalries and antagonisms. It is supernatural because it possesses a power which brings people of all nations and races to accept 'the glorious Gospel of the Blessed God which is committed to its trust.'"

### Archbishop Germanos Receives Lambeth Cross

The new Archbishop of Canterbury made his first presentation of the Lambeth Cross recently to Archbishop Germanos, Orthodox Archbishop of Thyateira and for 9 years personal representative of the Orthodox Patriarch of Constantinople to the Archbishop of Canterbury.

The dispatch which reached Church headquarters in New York stated that the ceremony was a Church of England affair, it was attended by "many leaders of the three Churches, particularly leaders prominent in the Ecumenical Movement, and diplomatic representatives of countries with large populations belonging to the Orthodox Communion."

The Archbishop of Canterbury in his speech paid tribute to Archbishop Ger-

manos, who, he said, "for 20 years has been a living symbol of the friendship between the Orthodox and Anglican Churches."

## NORWAY

### Church Group Rejects Quisling "Peace Proposal"

The Christian Association of Norway has rejected a "peace proposal" tendered by the Quisling government under the terms of which Bishop Berggrav would receive a professorship in theology and four other opposition churchmen would be re-instated in office, according to a short wave broadcast from Hoerby, Sweden, picked up by the Federal Communications Commission.

The International Christian Press and Information Service of Geneva reports that three of the Norwegian bishops arrested by the Quisling regime are under police supervision, one is confined in a ski hut under rigid guard, and that Bishop Berggrav is living "shut off from the world in a closely-guarded country house near Oslo."

## AUSTRALIA

### The American Troops

By ROBERT HARLEY-JONES

*¶ Fr. Harley-Jones has been THE LIVING CHURCH'S correspondent in Australia for 16 years. The dispatch below, the first to arrive after a long silence, is in our correspondent's usual vein, combining factual reporting with vivid personal impressions.*

The Australian Church cannot send much detailed news to your readers in connection with the U.S.A. Military Forces in this continent for the obvious reason that their movements of necessity must not be permitted to become generally known. However, I hope the censor will "pass" this news letter as it is penned with his loyal scrutiny in mind.

The inspired effect of the arrival of your troops in Australia will long be remembered. Your men came when this nation for the first time in its history was gripped with the solemn and serious expectancy of a powerful enemy invasion and of devastating air raid attacks on our great cities. We were ready for the ordeal as far as our preparations and determination could equip us, but we knew that we needed to be much stronger. When the strain of suspense was becoming more and more severe the news was broadcast that American troops and equipment had arrived in Australia. Since that time great things have been achieved here to strengthen our war effort, but the first coming of your men inspired us all with encouragement. We felt stronger and confidence surged through the nation. And when General Douglas MacArthur made his miraculous journey from the Philippines to Australia to take

over supreme command of the whole forces in our area we felt that the unity of our two nations was complete and that all the powerful resources of the United States and the British Empire would eventually drive the Japanese enemy assaults back and crush his military might.

GENERAL MACARTHUR

The Church in Australia is very much impressed by the spiritual outlook of General Douglas MacArthur. On several occasions he has expressed the Christian viewpoint of the world conflict and especially on April 25th—Anzac Memorial Day—did he reveal his Christian understanding of suffering and sacrifice. In fact on Anzac Day he made one of his very few public appearances. His brief speech on that occasion was headline news. He is at the centre of affairs, and we know that with his competent and determined staff he is controlling and directing our destinies in the great Pacific struggle.

SUNDAY ENTERTAINMENT

One matter which the coming of your soldier boys from USA has brought into prominence in our capital cities is the problem of Sunday entertainment for your troops. A request came from American military quarters that cinemas and theatres should open on Sunday evenings in the cities for the benefit of men on leave. This has caused a controversy in which, of course, Church leaders are taking part. The opening of theatres, etc. here on Sunday nights would be an innovation and would not be an easy matter to carry out. An attempt to solve the problem of the lonely or bored soldier visitor on Sunday nights was made by inviting him to an Australian home for the week end. This was widespread and became popular. By such social intercourse a benefit will come to both nations. A few theatres are already being permitted by the government to open after Church hours on Sunday, but it is a temporary and experimental decision.

While there is general sympathy with this idea there is also a widespread feeling that to open all places of entertainment is not necessary and is not wanted. One American youth probably was right when he said it was a pity that U.S. troops were thought to be clamoring for Sunday amusement when the request had come from a small section of the men only.

Entertainment in camps in Australia is being provided on a large scale, and big soldier recreation huts and canteens are in existence. Baseball is popular, and a "miniature Olympic" is planned for August.

ARCHBISHOP ENTHUSIASTIC

On Sydney the Archbishop has been very enthusiastic in his work. C.E.N.E.F. (Church of England National Fund) has received strong support and through it much assistance is being given to the Army in comforts, social service, and spiritual ministrations. The same is happening all over this great continent where troops are concentrating.



## NEW YORK

### Bishop Manning Preaches on Present World Situation

The World Situation and Belief in the Bible were discussed by Bishop Manning of New York in the Cathedral of St. John the Divine, New York, July 12th.

Stressing the importance of the Bible today, Bishop Manning said: "In this great day of world tragedy and trial and testing of our Faith, this day when the very foundations of life are being shaken, we need more than ever the help that God gives us through the Bible. . . . Its teachings are the foundation and support of all that is highest and best in our own lives and in the progress of humanity. . . . Not only our lives as individuals, but the hope of our nation, the hope of liberty and democracy and human brotherhood, the hope of the world, depends upon the truth given to us in the Bible."

The sermon was the second of a series of four to be preached during July by Bishop Manning, which deal with The Present World Situation and Christian Belief.

The sermon on July 5th developed the theme of What it Means to Be a Christian Today.

## WEST MISSOURI

### Flag Service

The flags of eight of the United Nations now hang in Grace and Holy Trinity Cathedral, Kansas City, Mo. Blessed by Bishop Spencer of West Missouri in a colorful ceremony on July 5th, the flags of the United States, Great Britain, Russia, China, Poland, Norway, Mexico, and the Netherlands replace those of the Allied Nations which have hung in the Cathedral since 1917.

In the service of intercession with prayers for victory for the United Nations and for the establishment of a just and durable peace, Bishop Spencer was assisted by the Very Rev. Claude W. Sprouse.

A program printed for the occasion contained excerpts from letters received from the ambassadors of various of the United Nations. Lord Halifax wrote that placing the flags in the Cathedral was a good omen of the lasting amity between the nations. The Polish ambassador wrote that the Polish Eagle still flies on almost all war fronts today and that Poland is planning its eventual liberation. Similar hope of liberation was expressed by the diplomatic representative of Jugo-Slavia.

Two officers from a Dutch flying school, which was started in Java and brought to Kansas after the fall of the Netherlands Indies, attended the services, as did consular representatives of several of the United Nations.

#### BISHOP SPENCER BROADCASTS

Prior to the flag blessing service, Bishop Spencer spoke over the Episcopal Church of the Air on the Columbia radio network, urging a continued good understanding

between Great Britain and the United States:

"We do a great disservice," Bishop Spencer said, "to the true spirit of Independence Day, . . . we do a disservice to the spirit of our fathers who made that day possible, . . . and we do a disservice to humanity's struggle in this tragic hour, if we seek to keep alive one least ember of discord between the British Commonwealth of Nations and the United States of America."

"What we are celebrating, then, is not 'battles long ago' but four generations of unbroken peace between these two most powerful peoples on the face of the earth. Not only so, but one hundred and thirty years of peace between two peoples, which, for their vitality, for their political and economic and trade interests, might be the most likely to engage in war. . . . We might have made war. We have made peace. And we shall go on, both together, until we have made that peace possible to all the nations of the earth."

## IDAHO

### St. Luke's Hospital Extends Its Service

St. Luke's Hospital, Boise, founded in 1902 by Bishop James B. Funsten, recently graduated 18 nurses. This hospital, which has a capacity of 120 beds, has a daily average of over 100 year in and year out, and more than 50 births a month.

The newly reconditioned St. Margaret's Hall is used to house the student nurses, 65 in number, and the old nurses' home has been reconditioned to provide quarters for the graduate staff. St. Luke's now owns two city blocks except for the space given to the Bishop's House. This property is being improved by landscaping and by the removal of two frame buildings, formerly used for nurses' quarters.

Nurses' aides, trained under the direction of the American Red Cross, are now serving in the hospital.

## VIRGIN ISLANDS

### Blackout During Confirmation Service

A blackout during a Confirmation service at All Saints' Church, Charlotte Amalie, St. Thomas, in the Virgin Islands failed to disturb anyone or create any confusion, Deaconess Harriet H. English reports.

"Bishop Colmore was here for confirmation. There were 87 boys and girls and seven adults presented. During the taking of the offering, the siren blew and out went the lights. There wasn't even a murmur of excitement. The closing prayers were said, and then we sang a hymn in the dark until the 'all clear.' It was very impressive, all so orderly and the children so good. That speaks for itself as to the spirit of our people."

All Saints' is the largest parish in the Virgin Islands, with nearly 2,000 communicants. The Rev. J. A. Swinson is rector.

## MASSACHUSETTS

### War Shrine at St. Paul's, Boston

A war shrine, and a well frequented one, now has place in the Cathedral Church of St. Paul, Boston. It is a place of tender beauty at the head of the aisle to which one is guided by a large sign in the Cathedral porch, calling one to prayer for our country, our government, the nations of the world, and the men in service. The shrine, a little chapel, white relieved with gold, suitable to the Georgian interior of the Cathedral; and there are prayer-desks of mahogany, with blue and rose coming into the picture through the colors of dossal, cushions, and the flowers in the altar vases. Flags of the Commonwealth and Nation flank the altar on either side; flags of the Allied nations are in ranks on either wall. A ray of light falls from the ceiling on the brass cross on the altar, and before the sanctuary hangs a lamp with a flickering flame, red as there is no reserved sacrament, but with its own message of life and hope.

A brass stand for holding prayer candles stands within the altar rail. Before the arch which frames the shrine is an unobstructive shelf holding a book for the entry of names of men for whom prayers were said and the prayer cards which the users are urged to take home with them. Three hundred names were entered in the first week. This is a very decided innovation in the Cathedral Church of St. Paul, usually termed "low church to the core," but it is one of the many ways in which the Very Rev. Edwin Jan van Etten, dean, is reaching out, taking comfort to the highway, and drawing people in to receive comfort as they kneel at the shrine or those great box pews which give the room a valued feeling of seclusion from the rush and clatter of the world.

## CALIFORNIA

### New Priest For True Sunshine Mission Arrives By Clipper

On June 26th, the Rev. Wai C. Shim and his family arrived by Clipper from Honolulu where he had been awaiting passage since Easter, to be in charge of the True Sunshine Chinese mission in Oakland. The new building, named in honor of Grace Lindley, was dedicated during the meeting of the synod of the province of the Pacific, on May 13th, but Mr. Shim was unable to be present. The kindergarten room of the new building is being furnished by the people of St. Elizabeth's mission, Honolulu, where Mr. Shim was formerly the rector.

The Rev. Mr. Shim was notified two hours before the plane left that he was to be on the plane. Mrs. Shim, their 11-year old boy, and 7-month old baby, came with him, and will live in Oakland, near the mission. Mr. Shim will be associated with the Rev. D. G. C. Wu, who has been in charge of both the San Francisco and Oakland missions for 35 years.



# The Herrenvolk Heresy

By the Rev. Bernard Iddings Bell, D.D.

HITLER and his colleagues have irritated us Americans in a good many ways these last few years, but none more effectively than by their often asserted claim that the Germans are a *Herrenvolk*. They have insisted that Germans are supermen, immoderately wise, divinely strong, sublimely noble, and that the consequence God has committed to them is responsibility to dominate world affairs. The future belongs of right to them, they claim; they have might because they are commissioned from heaven. Beside them the Slavs are slaves and should be; the Britons are boors and must be, predatory ones at that; and as for Americans, we are the half-digested contents of a melting pot.

At first we were amused by all that. What a ridiculous brand of self-assertive nonsense! We all knew that the Teutonic myth is nonsense, based on an unsound ethnology. Well, then, let us not worry; laugh instead. But after a while those absurd vapors coalesced somehow into a solid conviction of sufficient driving force to inspire and empower the strongest battle-machine the world has ever known and to make possible the most extensive military conquest since that of the Roman Empire. We stopped laughing; we got good and angry instead. *Herrenvolk* indeed!

## THE JAPANESE

Something of the same sort has happened during these last few months as we have begun to see, translated into action, Japan's theory of her nature and her destiny. It was nothing new to us, of course, that all these industrious island people had an impression that they, and they alone, were descendants of the immortals, with an Emperor lineally come down from the Sun-Goddess. How conducive to chuckles! We could see, or thought we could, that the Japanese were in fact an inferior and unoriginal race whose virtue was that they could do what White men can do, though only in an imitative fashion. We rather admired them for that. (Remember how every newspaper called them "the plucky little Japs," that time when they fought that big black bear, the Russia Tsar; that time when Teddy Roosevelt intervened at last and said, "Now boys, behave," and at Portsmouth, N. H. made the peace between Muscovy and the Rising Sun.) But all these biggity ideas of heaven-sent superiority made us pity them more than a little. Well, we pity them no longer! Those "imitative, funny, strutting little Yellow men," led on by their sense of heaven-born superiority, have knocked out much of our Pacific fleet, have sunk the better part of Britain's ditto, have taken the

Philippines, have smashed Singapore, have overrun the Dutch Indies and Burma, and now threaten India and Australia and have a strangle-hold on China. Their conviction that they are *Herrenvolk* is not amusing madness any more, but dangerous madness.

We are in arms against them both, the Germans and the Japanese, nations on the loose, each obsessed with the notion that it is the only exemplar and protector of culture in a world composed else of barbarians. We simply will not have these preposterous creatures lording it above the rest of us, self-asserting themselves all over the map.

## CHRISTIANITY

In that we are right with an eternal rightness, a Christian rightness, for did not our religion originate in the work of one who told His people that they were not a *Herrenvolk*, as they imagined themselves to be? Was not one of the things that gave Christianity its initial impulse the teaching, given eloquent expression by the Chief of the Apostles, to the effect that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him"? In Christianity—because Christianity sees things as they are—"there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond

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nor free." Folks are just folks; and woe be to that people which thinks it has an inside claim to human stature, or an extra-special task to rule the world, for God will expel those mighty men from the seats of power and will exalt "the scum" whom they would rule. Of course we are right

in smacking down these Germans and the Japanese, victims as they both are of *Herrenvolk* heresy.

It is necessary, however, not in decency to excuse our enemies but merely for the sake of the record, to note that this tendency to look on one's own people as

## Religion and Life

*XVII. What is the nature of love, which is the chief Christian duty? Is it not too emotional a thing to be made central in life?*

By the Very Rev. William Hamilton Nes, D.D.

Dean of Christ Church Cathedral, New Orleans

**W**HAT is more baffling than to try to define meanings habitually assumed? What is love? What is emotion?

Emotion is a drive. The feeling is the consciousness of the drive. Emotion is naturally brief; but among human beings its aims are complex, deferred, and partially frustrated. That accounts for a great deal of its intensity. But it also required in man the stretching-out of emotion. Man has to store it up, as a camel stores up water. It has to be drawn out, stored, transformed, to be humanly usable. Yet without it, life would be inert.

We can see this by distinguishing four kinds of love.

First, there is erotic love. Among animals it is brief because its end is quickly achieved. But in human beings the desire is more complex; courtship is longer; mating is more permanent; satisfactions are sought beyond simple organic sensation. In a word, the story is longer, the plot more involved than in the elemental romance of the codfish. Yet love without emotion would be like a dinner of vitamin pills. Nevertheless, the emotion must be something more than momentary passion because the sexual relationship without personal involvement is impossible and without continuity is bitter and disillusioning.

There arises, then, another kind of love which we associate with family affection. It dawns in the lower animals that "nourish a blind life within the soul" that mirrors the divine, dim, but perceptible destiny of life. Procreation alone would not preserve a species. Nurture and protection of the young (as well as of the female during gestation) become imperative; and here we meet the paradoxical drive to self-sacrifice, to submergence of the self in the common interest. Out of this grows the whole social life of men which stands upon a composite base of powerful emotion and fixed mental habit that stores up, as it were, the mighty inspiration of the few and the recurrent exaltations of the many.

But if this were all, life would be a dreary, automatic business, like an ant-hill. There is a third level, which in the New Testament is called "agape"—a

deep, tender regard in which everything really personal comes into its own. It redresses the unbalance of the social passion and makes people individually beloved. It conditions the highest patriotism and, even more, the highest religion. It speaks of "the beloved community." Its "feeling-quality" is its distinctive quality. Without feeling, personal love would be an arid intellectual abstraction.

But whence comes the total drive of love in these several forms? Christianity has yet a fourth name for love—charity, which is the essential quality of God Himself and the characteristic effect of His grace in obedient souls. It is not the substitute for other forms of love in their proper operations, but the pervasion of that operation with something without which they glow and are extinguished. Without charity, every kind of love dies to no resurrection and leaves people feeling cheated and empty. It is the something, the warmth, the light, the permanence which love would aim at and seems to promise, and yet cannot of itself attain to. That is why the New Testament speaks of it as the supreme effusion of the Holy Spirit.

Is it emotion? Yes, it has its "moments," its ecstasies, at least for certain people. Yet no one who has ever truly sought God is ignorant of it. The saints describe it as flame without frenzy, an intense, sustained elevation of the whole life of feeling and act. There is more of it in the world than the cynical suppose; but it is costly.

Your definition of emotion must be adequate, to be sure; but to say love without emotion is like saying a six-legged quadruped. And can love be central to life? Well, it is. At any rate, if it isn't love that makes the world go round, it is love and fear. But what makes the world go round in the wrong direction is the love of false goods and the fear of conquerable evils. Charity is the fire that fuses love and fear and sends them forth in one aspiration of the human spirit to that God whose Name alone is Love.

NEXT IN THE SERIES: *The Rev. Dr. Joseph F. Fletcher answers the question: "What relation, if any has the Church to a righteous social order?"*



excellence the folk did not originate in Berlin or in Tokyo. It is as old as humanity. Some of us recall how Professor Sumner at Yale, the *Folkways* man, used to take pains to point out that almost all of the names which primitive tribes give to themselves mean "Men," "the Only Men," "Men of Men," names which imply that they alone are really men, while the other tribes are only, as it were, superior animals. And Sumner pointed out that the same tendency remains fixed in the thinking (and in the political spell-binding and popular journalism) of every nation of the modern world. The idea seems to be characteristic of "human nature," one of the things from which somehow mankind can hardly be redeemed.

I was talking not long ago about the myth of the *Herrenvolk* with a distinguished European social historian who is now in exile in this country, himself not German and no lover of Germans; I waxed considerably indignant about "this self-assertive German nonsense." He agreed; but then he ventured to add something like this:

#### BRITAIN

"The *Herrenvolk* idea is what you call heresy and poisonous heresy. But is *Herrenvolkismus* peculiarly a German phenomenon? I, who am one of a minor European nation, have observed my world for two generations. The self-assertiveness of the Germans is, shall we say, unfortunate; but is it more absurd or more vexing than the self-complacency of the British? The German shouts, 'We are a superior people, entitled to run the world.' Very bad taste. The Briton does not strut in such a vulgar fashion. No. It does not occur to him that anyone in his right mind could possibly doubt that the British are a superior people and entitled to prescribe a way of life for all. That is why, dear father, the Briton is, shall we say, not too popular overseas, not even among those, like my people, who have no love for Mr. Hitler. It is the same heresy, do you not think?"

I was silent for a moment. I kept hearing in the back of my head, Kipling's Re-

cessional: "Such boasting as the Gentiles use, or lesser breeds outside the Law," possibly the most contemptuous couplet in all literature. Then he went on:

#### AMERICA

"And may I add, reverend sir, without seeming to be discourteous to the most kind country which has given me a temporary residence of safety, that your own America is sometimes not without a vexing sense of mission. Look at your so excellent President Wilson, for example."

"We betrayed him, we Americans," I said.

"Nonsense," replied my friend. "He preached too much. He said all the world must behave as your American pattern-dream demands. Quietly but surely at Paris Mr. Wilson was reduced to nothing long before he brought back to you the treaty you would not ratify, relegated to his proper place by those who liked the Kaiser little and Mr. Wilson little, and for the same reason, namely that both were victims of the *Herrenvolk* heresy."

"But all Mr. Wilson desired then, and all that we Americans desire now, is to make the world a better place to live in," I protested.

"It is true," he admitted; "but to make other peoples good is not of necessity the same as to make them copies of yourselves. Nor can they be made good and long kept so by force, American or British-American or any other kind. A *Herrenvolk* intent on self-enrichment is, to be sure, more harmful than a *Herrenvolk* intent on righteousness; but history has shown that the world at large will turn on both and treat them alike. It is not alone the motive that is primary in these affairs of state. It is a saying of yours, is it not, that 'Hell is paved with good intentions'? I should add, 'by a people which lacks world imagination and humility.'"

### PAPER COLLECTING

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Gathering old newspapers, magazines, and cardboard is one of the very successful enterprises of Christ Church, Waukegan. The Rev. Howard E. Ganster, rector, suggested the plan to the parish back in 1940, and in a year 100 tons had been gathered and sold to help pay the debt on the parish house. As an incentive to the children of the parish to help with the work, Mr. Ganster offered to take them to Washington, D. C., if each would bring in a ton of paper. Twenty tons of the original 100 came that way.

At the end of the year, the rector suggested that the revenue from the sale of paper be diverted to the payment of the parish quota of \$3,500 due on the diocesan debt retirement fund. In eight months they gathered 250 tons of paper and sold it for \$3,500. About 350 families of the parish brought their papers to the parish house, and the rector picked up some 60 tons with his own car, from friends and people who had no cars of their own.

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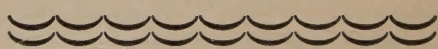
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To what extent are the letters of St. Paul quoted by the Christian writers of the second century prior to Irenaeus? This question, of high importance for the history of Christian thought, Dr. Barnett undertakes to answer by a detailed examination of the entire literature, within the New Testament and beyond it. His results he classifies as "A" when direct citation seems practically certain, "B" when such citation is highly probable, "C" when the probability is reasonable, "unclassified" when a mere possibility exists. So in his study of the Fourth Gospel 1.17 is marked "A" (Romans 5.20, etc.), 1.1 "B" (Colossians 1.15ff), 1.47 "C" (Romans 9.4) and 2.17 "unclassified" (2 Corinthians 11.2); as a whole in this Gospel there are 7 "A" passages, 52 "B", 79 "C" and 81 "unclassified," with all the genuine Epistles represented except Philemon. The compilation of this work must have been an exceedingly laborious task, but Dr. Barnett has spared succeeding generations of students just so much labor on their own part and has so earned their heartfelt gratitude. Undoubtedly his conclusions will not always be accepted—Dr. Bultmann, for instance, in his massive study of the Fourth Gospel insists that Pauline influence is negligible—but Dr. Barnett has shown us where to look and—of perhaps greater importance—where *not* to look; his volume is therefore a "must" book for every serious worker in the field.

If, however, he had carried his study to the end of the second century he would not have dated the Pastoral Epistles so late. To Irenaeus their authenticity is unquestioned and he quotes from every one of their 13 chapters except Titus 1, and the Muratorian Fragment describes them as "hallowed in the esteem of the Catholic Church." That they were first published within the memory of these writers is therefore not credible.

BURTON SCOTT EASTON.

## Dr. Ferré's Book on the Christian Faith

THE CHRISTIAN FAITH. By Nels Ferré.  
Harpers. Pp. xv-216. \$2.00.

Dr. Ferré occupies the Abbott Professorship of Theology at the Andover-Newton Theological Seminary. This is his third book: his first was a very useful survey of contemporary Swedish theological movements with chapters on Nygren and Aulen and other leaders; his second was a study of Christian Fellowship, in which he sought to develop the relationship of *koinonia* and *agape* in the Christian Church; this third book is a defense of Christianity as "the ultimate religion" for men because it not only satisfies the needs of men in their ultimacy of demand, but also speaks the ultimate word about God, man, and their mutual relationship.

Despite a certain jerkiness of style, and

an occasional tendency to preach rather than write theology, Dr. Ferré's book is of real interest. Frequently he shows marvellous insight; for instance, his treatment of "the push and the pull" in the historical process is quite valuable, not unlike some ideas of Toynbee in his great *Study in History*, but presented with a theological rather than a merely morphological concern. He has useful things to say about the concept of the miraculous; his critique of "modernism" is well-done; and his appreciation of the hidden value of "fundamentalism" is very revealing.

Yet one cannot think this a very satisfying or satisfactory book. Its theological errors, from the point of view of Catholic traditional thought, are numerous and often needless. Dr. Ferré has his own rather peculiar Incarnation doctrine: Jesus has the form of human personality, but the content of that personality is *agape* or God's love; hence he is human and divine. This raises more problems than it solves, and has no particular advantage over the regular two-nature Christology or at any rate, none that we can discover. His treatment of the doctrine of the Trinity is both ambiguous and indefinite: does he believe, or does he not believe, that God is true Trinity-in-Unity? His pages on the Atonement do not seem to go much beyond the so-called subjectivist theory, although he insists on the necessity and value of the objective side—even the substitutionary notion, which he then turns into a matter of revelation to man in its principal stress. Patristicism is insisted upon in the treatment of suffering and God—an inevitable result, of course, when one has such an idea of the Incarnation and the Trinity.

There is one part of the book to which we should call attention as excellent: the analysis of sin and forgiveness, in the last chapter; this is very acute theologically, psychologically, and morally, although even there one has questions to raise. In general, read this book if you wish to see liberalism, Protestantism on its way back to a traditional theological position; but remember, *on its way back*. . . . Perhaps if Dr. Ferré follows St. Augustine, whom he quotes frequently, he will see more in the orthodox doctrines of Christ and the Trinity than he here allows.

W. NORMAN PITTENGER.

## A Metropolitan Pastor's Sermons

IN THE SHADOW OF THE CROSS. By Frederick K. Stamm. Macmillan. Pp. 142. \$1.50.

This volume comes from the pen of a metropolitan pastor, a Reformed Church minister of considerable note. There are 15 sermons, done in the fashion that is popular in American pulpits; they are brief and informal, meditations in colorful running comment rather than sermons in the classical mode. No text is given; in most cases no specific passage or incident of Scripture provides a basis for what is said; rather, some topic concerned with Christian living has been chosen and here and there, as the sermon progresses,



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### Died

**GILLMORE, KATHERINE**, deaconess, died June 11, 1942, in Dorchester, Mass., at the Annah Good home, 18 Melville Avenue. Funeral at All Saints' Church, Dorchester, on Saturday, June 13th, at 2 P.M.

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point of anchorage is found in the life or sayings of Jesus. Although the title would suggest that the story of the Passion provides the background for what is said, this is not really the case; it is true, however, that there hovers about all the sermons the great Christian idea of sacrificing love.

On the whole it would be fair to say that there is no deeply penetrating thought here, nor is the exposition brilliantly made. The tone is quiet and confident rather than profound, and what is said comes out of a large and varied personal and pastoral experience. What is wanting sometimes in depth is made up for by a consistently sustained practical wisdom. There is good wholesome bread and butter if not an overabundance of cake. The reader will be inclined to fasten his attention upon what is said about the war and its problems, for these keep turning up especially in the later addresses. Doctor Stamm's position is pacifistic; war is wholly bad and Christians may not under any circumstances resort to force. While recognizing that all are guilty in the present crisis and insisting that atonement must be made, Doctor Stamm would not seem to feel an all moving call to radical positive action. God will see to it that good will triumph in due season and Christians must go quietly on in steadfast loyalty to the Gospel precepts of love and peace and service. Some few may be called upon for complete sacrifice, but for the majority life will be much as usual.

It is however, unfair to dwell on this. The war was still only looming on the American horizon when the book was published. Those who read sermons will find a wealth of wise and sound instruction for Christian living. The clergy in particular will discover many things they will want to borrow. There are forms of presentation and other homiletic devices they might well imitate. The book offers abundant proofs of why Doctor Stamm should be the acceptable preacher that he is.

DONALD FRASER FORRESTER.

## A Devotionally Helpful Book

NOTES FROM A LAYMAN'S GREEK TESTAMENT. By Ernest Gordon. Wilde. \$2.00.

Mr. Gordon, the son of a distinguished New England clergyman, has for many years made a morning meditation with his father's Greek Testament as his guide; and in this volume he sets down some of the fruits of his experience that others may profit similarly. The form is a commentary on selected passages, ranging from brief but sufficient notes to expositions several pages long. As an illustration the note on Galatians 6.2 may be cited: "Bear ye one another's burdens and so fulfil (or fill full) the law of Christ. The word for 'fulfil' is *anapleroo*, the *ana* being equivalent to the *heos* and of John 2.7: "And they filled (the waterpots) up to the brim." At Cana Jesus filled the jars to the brim with the wine which typified His redeeming blood. That was the fulness of grace. We are admonished to fulfil the law of Christ to the very brim by bearing the burdens of fellow Christians. Ours is to be the fulness of service." While comments of this kind obviously lack exegetical depth, they are often very helpful devotionally.

BURTON SCOTT EASTON.

# CLASSIFIED

## LIBRARIES

**LIBRARY of St. Bede**, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30. (Closed from June 12th to October 1, 1942.)

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## LINENS AND VESTMENTS

**PURE IRISH LINEN** for the Church. Limited supplies still available. Prices stabilized at March list. Mary Fawcett Company, Box 146, Plainfield, N. J.

**CATHEDRAL STUDIOS**, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

## POSITIONS OFFERED

**SUPPLY PRIEST** for three weeks in July. Parish on Hudson near Catskill Mts. Rectory and \$10 weekly. Box R-1645. The Living Church, Milwaukee, Wis.

## POSITIONS WANTED

**ORGANIST-CHOIRMASTER** F.A.G.O. single, middle aged, Communicant expert with the "Boy Voice," recitalist son of English clergyman available for position after summer. Preferably midwest or northwest location. Excellent references. Apply Box 344, Middletown, Conn.

**CLERGYMAN** available for vacancy. 12 years' experience in city parish. Prefers town or suburban rectory. Box B-1647, The Living Church, Milwaukee, Wis.

**HOUSE-MOTHER**. Position as house-mother wanted by experienced worker. Box MBM-1638. The Living Church, Milwaukee, Wis.

**PRIEST**, unmarried, rector of two parishes for over 7 years, desires change. New York, Long Island, or New England preferred. Would consider institutional work or curacy. Anglo-Catholic. Box B-1634, The Living Church, Milwaukee, Wis.

**ORGANIST** and Choirmaster with excellent references and qualifications, desires position. Successful in both choir and organ work. European training. Recitalist and devout Churchman. Eastern States preferred. Box L-1641, The Living Church, Milwaukee, Wis.

**SUPERINTENDENT**. Cultured woman trained in all phases of institutional work desires position as superintendent in institution. Box M-1637. The Living Church, Milwaukee, Wis.

**ORGANIST**—choir director, religious education director, experienced; college graduate; Churchwoman; references on request. Box B-1633, The Living Church, Milwaukee, Wis.

## RETREATS

Vigil of the Transfiguration Retreat for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of August 4th to the evening of the 5th. Conductor, the Rev. Richard A. Hayes. Apply to the Rev. Mother Superior.

## RATES:

(A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.





# GO TO CHURCH THIS SUMMER



## "GO TO CHURCH IN SUMMER"

**T**HIS is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

**ALABAMA**—Rt. Rev. Charles C. J. Carpenter, D.D., LL.D., Bishop

Church of the Advent, Birmingham, 2015 6th Avenue, North, Ala.—1262  
Rev. J. C. Turner  
Sunday Services: 7:30, 9:30, 11, 6  
Weekday Services: Wednesdays and Holy Days: 10:30 A.M.

**ATLANTA**—Rev. John M. Walker, D.D., Bishop Elect

Church of the Incarnation, 662 Lee St., S.W., Atlanta, Ga.—425  
Rev. T. V. Morrison  
Sunday Services: 7:30 and 11 A.M.; 5:30 P.M.  
Weekday Services: Wednesdays: 10:30 A.M.

**CENTRAL NEW YORK**—Rt. Rev. Malcolm Peabody, D.D., Bishop

Grace Church, Church and Davis Sts., Elmira, N. Y.—471  
Rev. Frederick Henstridge  
Sunday Services: 8 and 11 A.M.; Holy Days, 9:30 A.M.  
Weekday Services: As announced

Grace Church, Utica, N. Y.—1447  
Rev. Harold E. Sawyer; Rev. Ernest B. Pugh  
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.  
Weekday Services: Tues. and Thurs., 10 A.M.; Friday, 7:30 A.M.

**CHICAGO**—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, S.T.D., Suffragan Bishop

St. Paul's Church, 50th St., and Dorchester Ave., Chicago—802  
Rev. F. C. Benson Belliss  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

Church of the Redeemer, 56th & Blackstone Ave., Chicago—661  
Rev. Edward S. White; Rev. E. J. Templeton  
Sunday Services: 8 and 11 A.M.  
Weekdays: 7:15, except Mon. & Fri., 9:15 A.M.

**CONNECTICUT**—Rt. Rev. Frederick Grandy Budlong, D.D., S.T.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop

St. James' Church, Danbury, Conn.—2014  
Rev. H. H. Kellogg (military service); Rev. Richard Millard, acting rector  
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich, Conn.—1975  
Rev. A. J. M. Wilson; Rev. R. E. Savage  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Tuesdays and Holy Days, 10 A.M.

Christ Church Cathedral, Main & Church Sts., Hartford, Conn.—1729  
Very Rev. A. F. McKenny; Canon J. F. Plumb; Canon S. W. Wallace; Rev. D. W. Kennedy  
Sunday Services: 8, 9:30, 11 A.M.; 8 P.M.  
Weekdays: 8 A.M.; Wednesdays, 7, 11 A.M.; 12:25 P.M.

St. James' Church, Huntington & Federal Sts., New London, Conn.—659  
Rev. F. S. Morehouse, Rev. C. R. Jones  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesday, 10 A.M.

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209  
Rev. Nelson Waite Rightmyer  
All Saints', Rehoboth Beach, 8, 9:30, 11 A.M.  
St. Peters, Lewes, 9:30 A.M.

**ERIE**—Rt. Rev. John Chamberlain Ward, D.D., Bishop

St. John's Church, Sharon, Pa.—723  
Rev. H. J. Weaver; Rev. S. C. V. Bowman  
Sunday Services: 8, 9:30, and 11 A.M.  
Weekday Services: Mon. & Thurs., 9:30; Tues., 7; Wed. & Fri., 7:30

**LONG ISLAND**—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

Cathedral of the Incarnation, Cathedral Ave., Garden City, L.I., N.Y.  
Very Rev. G. A. Robertshaw; Rev. William S. Hudson; Rev. I. S. Pollard  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 9 A.M.

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Ph.D., Bishop; Rt. Rev. Robert Burton Gooden, Suffragan Bishop

All Saints' Church, 504 N. Camden Dr., Beverly Hills, Cal.—434  
Rev. William W. Fleetwood; Rev. C. S. Long  
Sunday Services: 7:30 and 11 A.M.

All Saints' Church, 3547 Tenth St., Riverside, Calif.—481  
Rev. Henry Clark Smith  
Sunday Services: 8 and 10 A.M.  
Weekday Service: Thursday, 10 A.M.

St. Paul's Church, 8th Ave. and C Street, San Diego, Calif.—956  
Canon C. Rankin Barnes, Rev. H. B. Lamer, Jr.  
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.  
Weekday Services: Fridays and Holy Days, 10 A.M.

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773  
Very Rev. P. M. Dawley, Ph.D.  
Sundays: 8, 10, and 11 A.M.; 5 P.M.  
Weekdays: 7:30 A.M., Holy Communion

St. Margaret's Church, Belfast, Maine—75  
Rev. James Leslie Hayes, S.T.M.  
Sundays: 8, 9:30, 10:45 A.M.; Saints' Days and Holy Days, H. C. 10 A.M.; Tourists welcomed.

**MARYLAND**—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave., Roland Park, Baltimore, Md.—1170  
Rev. R. T. Loring; Rev. A. Ervine Swift  
Sunday Services: 8, 9:30, 11 A.M., 5 P.M.  
Weekday Services: Mon., Tues., Wed., Fri., 7:30; Thurs., 10



CHRIST CHURCH, CINCINNATI

Grace and St. Peter's, Park Ave. & Monument St., Baltimore, Md.—1254  
Rev. R. Mallett; Rev. J. R. Peterson (military service); Rev. J. B. Midworth  
Sunday Services: Holy Eucharist, 8, 9:30, 11  
Weekday Services: Daily Mass, 7:30 A.M.

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore, Md.—1798  
Rev. D. F. Fenn; Rev. H. G. Miller  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: Mon., Wed., Sat., 10 A.M.; Tues., Fri., 7 A.M.; Thurs., 6:30 A.M.

**MASSACHUSETTS**—Rt. Rev. Henry Knox Sherrill, D.D., LL.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

All Saints' Church, Peabody Square, Ashmont, Dorchester, Boston—1162  
Rev. A. W. P. Wylie; Rev. H. J. T. Mueller; Rev. A. V. Hamilton  
Sunday Services: 7:30 and 9:15 A.M.  
Weekday Services: 7 A.M.

Trinity Church, Copley Square, Boston—1895  
Rev. John U. Harris; Rev. Donald W. Mayberry; Rev. Frank E. Greene, Jr.  
Sunday Services: 8 and 11 A.M.; 7:30 P.M.  
Weekday Services: Wednesdays, 12:10 Holy Communion

Christ Church on the Common, Cambridge, Mass.—1088  
Rev. Gardiner M. Day; Rev. Michael Martin  
Sunday Services: 8, 10, 11 A.M., 7:30 P.M.  
Weekday Services: Tues., 10; Thurs., 7:30; Saints, 7:30, 10

**MICHIGAN**—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545  
Rev. Clark L. Attridge, B.D.  
Sunday Masses: 7, 9, and 11 A.M.  
Weekday Masses: Wednesday, 10:30; Friday, 7

**MILWAUKEE**—Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L., Bishop

All Saints' Cathedral, 818 East Juneau Avenue, Milwaukee, Wis.—700  
Very Rev. M. DeP. Maynard; Rev. E. H. Creviston  
Sunday Services: 7:30 and 11 A.M.  
Weekday Services: 7:30 A.M.

Church of the Holy Communion, Lake Geneva, Wis.—96  
Rev. E. A. Batchelder  
Sunday Services: 7:30, 10:30

**MINNESOTA**—Rt. Rev. Frank Arthur McElwain, D.D., S.T.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop Coadjutor

Church of the Gethsemane, 905 4th Ave. South, Minneapolis—993  
Rev. John Higgins  
Sunday Services: 8 and 11 A.M.

**NEWARK**—Rt. Rev. Benjamin M. Washburn, D.D., Bishop

St. Peter's Church, Morristown, N. J.—1182  
Rev. D. K. Montgomery; Rev. P. R. Blynn  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: Mon., Wed., Fri., 7:30 A.M.; Tues., Thurs., Sat., 10 A.M.

**NEW YORK**—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City  
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons  
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion: 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233  
Rev. Donald B. Aldrich  
Sundays: 8 and 11 A.M.; Daily 8 A.M.  
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.

St. Bartholomew's Church, Park Avenue and 51st Street, New York—3171  
Rev. G. P. T. Sargent, D.D., Rector  
Sunday Services: 8:00 A.M., Holy Communion; 11:00 A.M., Morning Service and Sermon  
Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days  
The Church is open daily for prayer

Church of the Heavenly Rest and Beloved Disciple, Fifth Ave. at 90th St., New York—1175  
Rev. Dr. Henry Darlington; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sunday Services: 8, 11 A.M.  
Weekday Services: Daily prayers, 12 noon; Thurs. Communion, 11 A.M.



# Lawn Vespers

Feature of the summer program at St. Anne's Church, Lowell, Mass., are lawn vespers held each Sunday at 6:30 P.M. The services are well attended and they include playing the tower chimes at 6 o'clock, hymn-singing led by trumpeters at 6:15, with the choir, Scripture reading, prayers, and a five-minute sermon. After the service there is a quarter hour of organ music in the church, which most of the congregation stays to hear.

The Rev. Laurence H. Blackburn, rector, says that everybody is welcome, but that a special welcome is given to Service men. Mr. Blackburn, before coming to Lowell, conducted the notable porch services at St. Paul's Cathedral, Boston, for four summers.

## RELIGIOUS EDUCATION

### District of Columbia Turns Down "Released Time" Proposal

While agreeing that religious education should be increased, the board of education of the District of Columbia has turned down a proposal for an experiment of religious education on "released" public school time for the next school year.

Primary objection was that the proposal would take up considerable school time at a period when school children are already losing much school time because of various requirements of the war program.

The proposal for the religious education

program originated in a joint committee of Roman Catholic, Protestant and Jewish clergymen last April. It called for weekday religious instruction on school time for children whose parents requested it, with the worship to be conducted in churches and cost to be borne by the churches.

It was pointed out by school officials that the program would take up the equivalent of seven days of school time during the year.

Dr. Frank W. Ballou, superintendent of schools, pointed to the fact that through selective service and rationing registration, pupils have already lost six school days this year.

The school superintendent also stated that by the release of pupils during the school day for the proposed religious edu-



## GO TO CHURCH THIS SUMMER



Chapel of the Intercession, 155th St. and Broadway, New York City—2173  
Rev. Dr. S. T. Steele  
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.  
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City  
Rev. Dr. H. W. B. Donegan  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243  
Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 214 W. 134th St., New York—2426  
Rev. Shelton Hale Bishop; Rev. J. C. Davis; Rev. C. E. Harrison  
Sunday Services: 7, 9, 11 A.M.  
Weekday Services: Daily

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450  
Rev. Roeliff H. Brooks, S.T.D.  
Sunday Services: 8 and 11 A.M.  
Daily Services: 8:30 A.M., Holy Communion  
Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th Street, New York—656  
Rev. Randolph Ray, D.D.  
Communions 8 and 9 (Daily 8)  
Holy Eucharist and Sermon 11

Trinity Church, Broadway and Wall Street, New York City—807  
Rev. Frederic S. Fleming, D.D.  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Weekdays: 8, 12 (except Saturdays), 3 P.M.

Church of St. James the Less, Scarsdale, N. Y.—1888  
Rev. James H. Price; Rev. William C. Kernan  
Sunday Services: 7:30 10, 5  
Weekday Services: Wed. and Holy Days, 10 A.M.

OHIO—Rt. Rev. Beverley D. Tucker, D.D., LL.D., S.T.D., Bishop

St. Peter's Church, South Park, Ashtabula, Ohio—870  
Rev. Dr. John E. Carhartt  
Sunday Services: 8 and 11 A.M. (except Aug. 20 and Sept. 6)

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., S.T.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa, Okla.—1450  
Rev. E. H. Eckel, Jr.  
Sunday Services: 7, 8, 9:30 (except August), 11 A.M.  
Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, 1625 Locust Street, Philadelphia—700  
Rev. Frank L. Vernon  
Sunday Services: Low Mass, 8 A.M., Matins, 10:30; High Mass, 11 A.M.; Evensong, 4 P.M.  
Weekday Services: 7, 9, 12:30, and 5  
Confessions: Sat., 4 to 5, 8 to 9 P.M.

St. Mark's Church, Frankford, 4442 Frankford Avenue, Philadelphia—1351  
Rev. Edmund H. Carhart  
Sunday Services: 7:45, 10 and 11 A.M.  
Weekday Services: 12:05 P.M., Thursdays and Holy Days, 10 A.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., LL.D., S.T.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

St. Paul's Church, Pawtucket, R. I.—1584  
Rev. Harold L. Hutton; Rev. D. C. Osborn, Jr.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Fridays, 10 A.M., 12:15 P.M.

St. Martin's Church, Orchard Ave., Providence, R. I.—859  
Rev. John Vernon Butler, Jr.  
Sunday Services: 8, 9:30, 11 A.M.  
Weekday Services: As announced

St. Stephen's Church, 114 George Street, Providence, R. I.—741  
Rev. Donald Platt; Rev. Robert P. Casey; Chas. Townsend  
Sunday Services: 7:30, 9:30, and 11 A.M.  
Weekday Services: 7:30 A.M.



CHURCH OF THE ADVENT, BIRMINGHAM, ALA.

ROCHESTER—Rt. Rev. Bartel H. Reinheimer, D.D., LL.D., Bishop

Christ Church, East Ave. near Broadway, Rochester, N. Y.—1458  
Rev. Donald H. Gratiot; Rev. J. W. D. Cooper  
Sunday Services: 8 and 10:30 A.M.  
Weekday Services: Thurs. 8 A.M., Holy Days 8 and 10:30 A.M.

SOUTH FLORIDA—Rt. Rev. John D. Wing, D.D., LL.D., Bishop

St. Agnes' Church, Miami, Fla.—1536  
Rev. John E. Culmer; Rev. G. E. Primo, Jr.  
Sunday Services: 7:30 and 10:15 A.M., 7:45 P.M.  
Weekday Services: 7:30 A.M. and 7:45 P.M.

St. Stephen's Church, 3439 Main Highway, Coconut Grove, Miami, Fla.—700  
Rev. Rex Wilkes  
Sunday Services: 8, 9:30 and 11 A.M.  
Weekday Services: Wednesdays and Holy Days 8 A.M.

SOUTHERN OHIO—Rt. Rev. Henry W. Hobson, D.D., Bishop

Christ Church, Cincinnati, Ohio—2093  
Rev. Nelson M. Burroughs, Rev. E. O. Miller, Capt. Laurence Hall  
Sunday Services: 8, 9:30, 10:30 A.M., 5 P.M.  
Weekday Services: 12:10 P.M., Wed., 8; Thurs., 10

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge  
Summer schedule: Sunday Masses; 7 and 10 A.M.; Mass daily 7 A.M.; Fridays, 8 P.M. Holy Hour; Confessions, Saturdays, 7:30 P.M. and by appointment.

Church of the Epiphany, 1317 G Street, Washington, D. C.—1073  
Rev. Charles W. Sheerin; Rev. Hunter M. Lewis; Rev. Francis Yarnall  
Sunday Services: 8 and 11 A.M., 8 P.M.  
Weekday Services: Thurs. 7:30 and 11 A.M.  
Daily: 12:05.

WESTERN MICHIGAN—Rt. Rev. Lewis B. Whittemore, D.D., Bishop

St. Luke's Church, 247 W. Lovell Street, Kalamazoo, Mich.  
Rev. A. Gordon Fowkes; Rev. R. K. Giffin  
Sunday Services: 8 and 11 A.M.  
Weekday Services: Wednesdays, 7:30 and 11 A.M.; Saints' Days, 8 A.M.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., S.T.D., Bishop

St. Peter's Church, Niagara Falls, N. Y.—1742  
Rev. Charles Noyes Tyndell, S.T.D.  
Sunday Services: 8 and 11 A.M.  
Weekday Services: As announced



cation, the school classes would be slowed down, since no new instruction could be undertaken successfully in the absence of the released pupils.

In general, the school officials agreed wholeheartedly in the reasons for increasing religious education, but their objection was based on making it a part of the school day.

### Boston Approves Released Time Plan

Time for religious education will be allowed experimentally this fall, to pupils in specified grades in five of Boston's public schools, it was announced by the Boston School Committee. Request for the release must come from the parents, and the instruction will be provided by the churches.

The experiment will begin October 1, with the implication that if it works out well, it will be extended to all schools and all pupils.

## SCHOOLS

### SEMINARIES

#### BEXLEY HALL

The Divinity School of Kenyon College  
Address the Dean Gambier, Ohio

The Church Divinity School of the Pacific  
BERKELEY, CALIFORNIA  
Dean, Henry H. Shires, 2457 Ridge Road

#### NASHOTAH HOUSE

will commence its second hundred years  
this fall.

College department will open September 21  
Seminary department will open September 29

For information, address  
The Dean, Nashotah House, Nashotah, Wis.

### SPECIAL

#### "THE JOHNSONS"

Boys and Girls in educational difficulties received in Episcopal family. Limited number, selected cases, ages ten to fourteen years. Tutoring, music, constant supervision of behavior, health, and diet in the home of a psychiatric and general physician, resident registered nurse. Outdoor sports year round under competent sports director.

Two hundred dollars a month and up. Tuition varies with amount of special care. Cooperation with child's family physician assured.

Sarah C. Johnson, M.D., F.A.P.A.  
Hiram L. Johnson, M.D.  
Franconia New Hampshire

### William D. Armitage, Priest

Early in the morning of July 5th the Rev. William D. Armitage, rector for the past 11 years of St. Andrew's Church, Manchester, N. H., died at his home.

The Rev. Mr. Armitage was born in Shawville, Province of Quebec, 71 years ago. After serving as teacher and principal of several academies in the Province, he attended Montreal Diocesan school for his theological training and was ordained in Christ Church Cathedral, Montreal, in 1906.

After serving as rector of several parishes in the diocese of Montreal, he came to New Hampshire in 1921 as priest in charge of churches in Mifflord and Wilton, where he served for 10 years, later going to St. Andrew's, Manchester.

He is survived by his wife, three children, Mrs. Fred E. Littlefield, Mrs. F. Montgomery Wells, and the Rev. William T. Armitage, rector of St. Andrew's Church, Orient Heights, East Boston, Mass., and one grandson.

The burial service was read in St. Andrew's Church, June 7th, Bishop Dallas of New Hampshire officiating. A large number of the clergy was represented at the service. Burial was in Manchester.

### George A. Barton, Priest

The Rev. Dr. George Aaron Barton, rector and noted Bible scholar, died on June 28th at his summer home in Weston, Mass., at the age of 83. He had been seriously ill since returning in May from Miami, Fla.

Dr. Barton was born of Quaker stock in the province of Quebec, Canada, 50 miles from Montreal. After his graduation in 1882 from Haverford College, from which he received the master's degree three years later, he tried the insurance field, and then became a teacher at the Friends' School, Providence, R. I.

Upon receiving the degree of Doctor of Philosophy from Harvard in 1891 he joined the Bryn Mawr faculty, and also taught during the next four years at Haverford.

From 1879 to 1918 he was a minister of the orthodox branch of the Society of Friends, but disagreeing with the stand taken by the Quakers toward the World War, he left the society to join the Episcopal Church. He was made a deacon in 1918 and a priest the following year. In 1924 Dr. Barton received the honorary degree of Doctor of Divinity from Trinity College. He had served the Church of the Redeemer, Bryn Mawr, Pa.

Early in the century Dr. Barton had engaged in Oriental study and research in Palestine. In 1921 he became non-resident director of the American school of Oriental Research in Baghdad, serving for more than a decade. Just after the World War he was a visiting professor at the American School of Oriental Research in Jerusalem for a year.

He retired from teaching in 1937. His last position was that of professor of New Testament literature and languages at the

Philadelphia Divinity School, a position which he had held for 16 years.

Dr. Barton wrote much on subjects related to the Old and New Testaments and archeology. His *Studies in New Testament Christianity* was included in a list of 40 notable American books of 1929, compiled by the American Library Association.

Dr. Barton married twice. His first wife, the former Caroline Brewer Danforth of Boston, whom he married in 1884, died in 1930. He is survived by his second wife, Katherine B. Hagy Barton of Boston, and a daughter by his first wife.

### Lester Leake Riley, Priest

The Rev. Dr. Lester Leake Riley, Douglaston, N. Y., rector since 1928 of Zion Church, known as "the White Church on the Hill," died July 10th after a brief illness. He was 62 years old.

Born in Dayton, Ohio, July 9, 1880, he was the son of John Lawrence Riley and Elizabeth Leake Riley. He received his A.B. degree from Kenyon College in 1907, was graduated from Bexley Hall in 1909, and received the Doctor of Divinity degree from Kenyon College in 1937. He took post-graduate work at Harvard, Columbia, and Oxford Universities.

He had served at St. James' Church, Cincinnati, St. Paul's, Newport, Ky., Christ Church, Springfield, Ill., St. John's, Sharon, Pa., and St. Peter's, Pittsburgh, Pa. In 1933 he was supply rector of the parish of Great Horwood, Buckinghamshire, England.

Dr. Riley wrote widely on the history of Great Neck, Little Neck, and Douglaston.

He is survived by his widow, the former Eleanor H. Sibley Riley; a son, Christopher S. Riley; a daughter, Elizabeth P. Riley; and three sisters, Miss Ann Riley, Mrs. Oscar Broker, and Mrs. Clarence Lyle.

### Mrs. Leopold Kroll

Mrs. Leopold Kroll, wife of Bishop Kroll of the missionary district of Liberia, West Africa, died June 30th in Liberia.

Mrs. Kroll was a native of Red Hook, N. Y., and was married when the future bishop was a student at the General Theological Seminary, New York in 1901. She was Florence L. Perrine before her marriage. Bishop Kroll and three sons survive.

Before Dr. Kroll was consecrated Bishop of Liberia in 1936, the family had lived in Haiti, where Dr. Kroll was for 8 years dean of Holy Trinity Cathedral, Port au Prince. They had lived also in the Hawaiian Islands, where at one time Dr. Kroll was on the missionary staff at Honolulu, and served also as principal of Iolani School for boys.

### C. Fenno Hoffman

C. Fenno Hoffman, vestryman of the Church of the Good Shepherd, Rosemont, Pa., since 1927, died suddenly at his home in Radnor, Pa., April 26th. He was active in many church and civic affairs.



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## CHANGES

### Appointments Accepted

HARVEY, Rev. JOSEPH H., vicar of St. John's, Bainbridge, and Holy Trinity, Blakely, Ga., is to be locum tenens of St. Andrew's, Roswell, and in charge of St. Paul's, Artesia, and St. Anne's, Glencoe, N. M., effective August 1st. Address: 503 N. Pennsylvania Avenue, Roswell, N. M.

HENDRICKS, Rev. WALTER, ordained to the diaconate by Bishop Freeman of Washington on May 30th, will be rector of Zion Church, Manchester Center, and in charge of St. John's Chapel Manchester; St. Paul's, Wells; and St. Margaret's, Middletown Springs, Vt.

HULSE, Rev. MYRON V., priest in charge of St. Agnes' Church, St. Mary's, Pa., and St. Martin's Church, Johnsbury, Pa., will join the clergy staff of St. Agnes' Chapel, Trinity parish, New York, effective September 1st. Address: 121 West 91st Street, New York.

JOAQUIN, Rev. FREDERICK C., priest in charge of St. Paul's Church, Burlington, Vt., has accepted a call to Trinity Church, Rock Island, Ill., effective July 12th. Address: 1818 6th Avenue, Rock Island, Ill.

SHIM, Rev. WAI ON, formerly priest in charge of St. Elizabeth's mission, Honolulu, has been priest in charge of the True Sunshine mission, Oakland, Calif., since June 10th. Address: Ninth and Madison Streets, Oakland, Calif.

### New Addresses

CONDER, Rev. EVERT, CSSS, formerly of Nashotah House, Nashotah, Wis., now resides at 3605 1st Road, S., Arlington, Va.

SCOVIL, Rev. DAVID DEL., formerly of 1623 Chapala Street, Santa Barbara, Calif., is now at 331 Second Street, Oxnard, Calif.

### Deposition

NOBLE, NATHANIEL NORTON, was deposed by Bishop Lawrence of Western Massachusetts on June 22d. He had declared in writing his renunciation of the ministry.

### Change of Address

PORTER, Rev. PHIL, is located at Christ Church, 20 West First Street, Dayton, Ohio.

ANDREWS, Rev. Dr. R. W., of 205 High Drive, Laguna Beach, Calif., may be reached at Box 125, South Laguna, Calif.

GOMEZ, Rev. JOSE F., of Alicante 93, Colonia Alamos, Mexico, D. F., is now at Alicante 78, Colonia Alamos, Mexico, D. F.

### Ordinations

#### PRIESTS

The Rev. ARTHUR LYON-VADEN was ordained to the priesthood on July 1st at St. Timothy's, Herndon, Va., by Bishop Tucker of Virginia. He was presented by the Rev. Reginald Mallett; the Rev. Dr. S. Brown-Serman preached the sermon. The Rev. Mr. Lyon-Vaden is rector of St. Timothy's, Herndon, Va., and of Christ Church, Chantilly, Va.

The Rev. QUINTIN EBENEZER PRIMO JR. was ordained to the priesthood in St. Agnes' Church, Miami, Fla., on June 28th by Bishop Wing. He was presented by the Rev. Quintin E. Primo; the Rev. John E. Culmer preached the sermon.

TREFFY, Rev. HARRY G., was ordained to the priesthood on June 6th in St. John's Memorial Chapel, Cambridge, Mass., by Bishop Sherrill of Massachusetts. He was presented by the Rev. Roy I. Murray; the Rev. Dr. Henry Washburn preached the sermon. The Rev. Mr. Treffy will be instructor at St. Paul's School, Concord, N. H.

#### DEACONS

ARKANSAS—FRANCIS GOODWIN JOHNSON was ordained to the diaconate on July 5th in St. Mary's, Hot Springs, Ark., by Bishop Mitchell of Arkansas. He was presented by the Rev. A. C. Roker; the Rev. J. Henry King preached the sermon. The Rev. Mr. Johnson will be deacon in charge of St. Andrew's mission, Pine Bluff, Ark. Address: 123 North Oak Street, Pine Bluff, Ark.

BETHLEHEM—HENRY G. RUSSEL was ordained to the diaconate on June 13th in Christ Church, Towanda, Pa., by Bishop Sterritt of Bethlehem. He was presented by the Rev. Glenn B. Walter; the Rev. Dr. R. P. Krieter preached the sermon. The Rev. Mr. Russel is to be minister in charge of Christ Church, Towanda, Pa. Address: Christ Church rectory, Towanda, Pa.

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